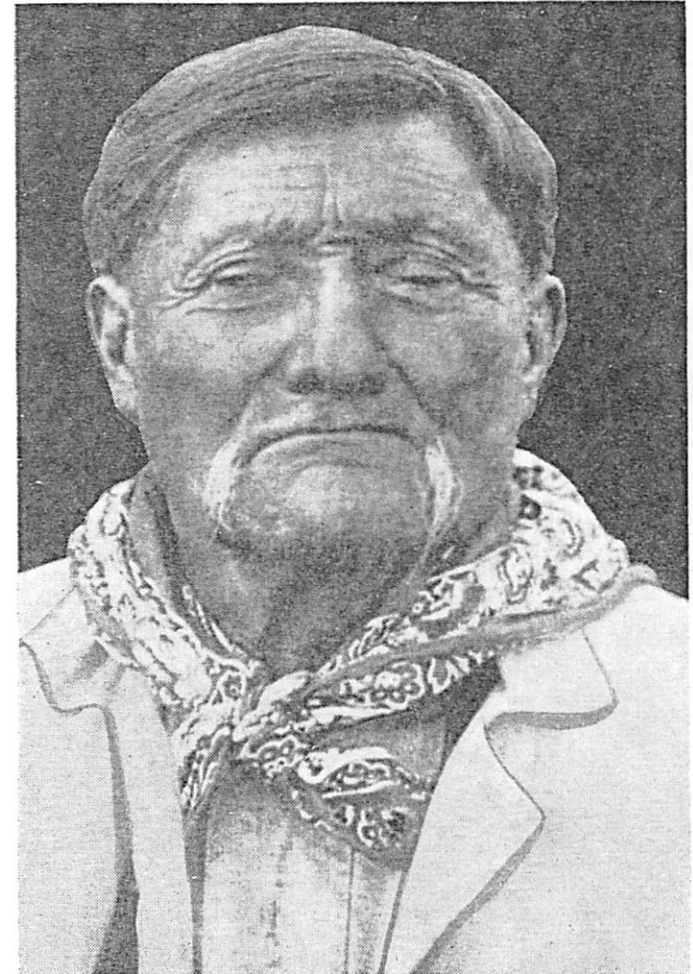


Indian Peace Treaty with
Wasatch County White Settlers
on home site of Bishop
Joseph Stacey Murdock
20 Aug 1867



JOSEPH STACY MURDOCK
First Bishop of Heber City



Chief Tabby

This story told by
Hope Murdock Mohr
and Beth Murdock
Ritchie to Dr.

R. Raymond Green on
28 Aug 1986. They took
him to the actual
Grave site on same
day. The head and
foot markers are
still there. The head
marker (the north one)
is chiseled "T. T."
for Tommy Tabby

Tommy Tabby - son of
Chief Tabby was brought
in from the reservation.
Chief Tabby requested
that this son be buried
by Christian Rites on
Heber Cemetery Plot
belonging to Bsp Joseph
Stacey Murdock. This
was done. He is
buried under the
big pine tree with
his body laying
north and south -
rather than east and
West like all others
buried there.

His Pony was burned
on top of the grave
rather than being buried
with him as was the
Indian Custom.

Date of burial: ? RRG

Destructive pests and crop failures cut short pioneer food supplies which were supplemented by wild vegetation, especially the bulb of the sego lily. Florence Ware entitles her painting "Desert Manna."



DAUGHTERS OF UTAH PIONEERS
"Deseret 1776-1976"

6. An Indian Uprising.

1853—1855.

The Walker War. During a portion of the period covered by the preceding chapter, the work of colonizing in Central and Southern Utah was interrupted by an Indian war. It broke out in the summer of 1853, and was called the Walker War; the Ute chief, Walker (or Walkara), being at the head and front of the hostiles.

This chief was naturally quarrelsome and bloodthirsty, and until he learned that the settlers meant no harm but only good to him and his people, he gave them considerable trouble. His name was a terror to the whites as far west as the settlements of California, which he raided and robbed at will, returning with his plunder to the mountains of Utah. He was also feared and hated by other tribes of Indians. Walker was not a noble character, like Sowiette, but made up for what he lacked in true nobility by savage fierceness and that scornful pride that sometimes passes for dignity.

Walker and Sowiette. When the Pioneers were approaching Salt Lake Valley, it being known that they intended to found settlements in this region, the question of how the new-comers should be treated came up for consideration at a large Ute encampment

in Spanish Fork Canyon. Sowiette counseled peace and friendship, while Walker raised his voice for war and extermination. Most of the young men of the

tribe stood with him. The debate grew warm, and finally Walker intimated that Sowiette was a coward. The peace-loving sachem could endure no more. Seizing a whip, he advanced upon the insulter and gave him a sound flogging. There was no more talk of Sowiette's cowardice, and his peace counsel prevailed.*

Then followed the friendly visit of the two chiefs to Salt Lake Valley, as previously related. But now Walker



CHIEF WASHAKIE.

was again on the war-path, and it was suspected that renegade white men had incited him.

*Tradition tells of a similar encounter between Walker and Washakie, a noble chief of the Shoshones. The latter, angered by the Ute, dared him to mortal combat. Walker did not respond. Washakie then called him "a dog," and snatching from him his tomahawk, hurled it away in scorn and contempt; the Ute warrior still declining to fight.

A staunch friend to the settlers, was this same Washakie, and his good will was prized. More than once, when a boy, the author saw him and his visiting bands supplied with bread and beeves by the authorities at Salt Lake City.



An Indian Camp

Mexican Slave Traders. As early as November, 1851, public attention had been called to the fact that one Pedro Leon and a party of about twenty Spanish Mexicans were in Sanpete Valley, trading horses for Indian children and fire-arms. They had licenses signed by the Governor of New Mexico, authorizing them to trade with the Ute Indians, "in all their various localities." As this included Utah, the Deseret News criticized the conduct of that officer, and charged that the purchase and removal of Indian children from Utah to any other State or Territory, constituted the crime of kidnapping. The News also took the position that if those traders were purchasing arms and ammunition to supply the Navajo Indians, who were at war with the United States, it would be treason, according to the letter of the Constitution.

This criticism had no effect upon the slave-traders, except to make them more defiant. They declared that they would do just as they pleased, regardless of law and authority. Pedro Leon and seven of his associates were arrested and tried before a justice of the peace at Manti, and finally their case came before Judge Snow, in the District Court at Salt Lake City. The Judge decided against the Mexicans, and the Indian slaves in their possession—a squaw and eight children—were set free.* The traders were ordered to

*Governor Young, in his message to the Legislature (January, 1852), had referred to the Indian slave trade carried on by the Mexican inhabitants of New Mexico and California. He stated that he had endeavored to prevent its extension into Utah. He was opposed to all traffic in human flesh. "No property," said he, "can or should be recognized as existing in slaves, either Indian or African."



CHIEF TABBY

p112

Indian Episodes. The removal of the Young family from the fort was much against the wishes of their friends, who feared harm to them from the Indians. An incident occurred that winter which proved the fear to be well founded. Mrs. Young was alone with her infant child one day, when an Indian, a fierce, ill-looking fellow, came to the door, begging bread. She gave him two small biscuits, but with these he was not content. She then gave him another, all the bread she had in the house; but still he demanded more. She told him she had no more. This made him furious. Fitting an arrow to his bow, he aimed at her heart. She thought her last moment, and that of her helpless babe, had come.

Not yet! In another part of the house there was

*Julian Moses and Mary Jane Dilworth were the teachers.

Making State p125

Dirt floors, dirt roofs and mud packed between the logs were the order of the day.

When the crops were planted and the log huts prepared, the men left the valley and went back to Provo where happy families greeted them with shouts of "How's the weather?" and "When are we going?"

With wives, children, cows, pigs, chickens and all their earthly possessions packed, the original company started out and were joined by others who were cheered by the reports of a good summer and plenty of farming land and irrigation water. Some of the additional families who came were Thomas H. Giles, John Giles, Hiram Oaks and George Carlile.

During that first summer, some 1,000 bushels of grain were raised in the valley. Though some of the wheat crop was injured by early frost, it could still be made into flour and the settlers rejoiced for the blessings of the harvest. Because the nearest gristmill was in Provo and a four-days' journey away, many of the people ground flour in small hand mills or boiled the wheat and ate it whole with milk.

With the crops in and summer on the wane, dread winter again loomed up before the people. Farming efforts had been to raise wheat and other crops to sustain human life, and so before winter came it was necessary to cut meadow hay and swamp grass for cattle wherever it could be found. All of it had to be cut by hand with a scythe, which proved to be the hardest work of the summer.

Many of the men who had come to the valley during the summer and raised their crops decided that they would return to Provo for the winter rather than provide hay for their cattle and be shut out from the rest of the world for the long winter months.

* However, 18 families had cast their lot with Provo Valley and through the winter they stayed. These families, according to the journal of John Crook, were Thomas Rasband, John Crook, Charles N. Carroll, John Jordan, Alexander Sessions, Bradford Sessions, Hiram Oaks, John Lee, Richard Jones, James Davis, William Davidson, James Laird, John Sessions, Elisha Thomas, James Carlile and George Carlile. Jane Clotworthy and Elizabeth Carlile were both widows. Charles C. Thomas, unmarried, lived with his brother Elisha. No record is made of the exact number of women and children.

The first birth among the settlers in the valley occurred in November. The child, a daughter of William Davidson and his wife, Ellen, was named Timpanogos, the Indian name for the valley and the prominent mountain that lay at the west.

For those who remained, the first winter in the valley was a long and dreary one. The snow fell early and was several feet deep. For nearly four months they were without communication from the rest of the world.

At Christmas time, however, a group of young people from Provo braved the weather and came through the canyon by sleigh and spent the holiday season with the families in the valley. They soon left and no one else came into the valley until the snows melted.

Their being shut out from the rest of the world did not mean that the settlers spent the winter days and nights with long faces and twiddling thumbs. Quite the opposite. Meeting in the various log homes, they held Church meetings each Sabbath day and during the week gathered for singing, dancing and dramatics.

As the Spring of 1860 neared they hopefully looked for signs that winter was leaving and warm weather was on its way. By the end of March when the snow was still as deep as ever and no signs of Spring were evident, some began to get discouraged. It was finally determined that all would meet at the home of Thomas Rasband where a meeting would be held and the help of the Lord sought.

Those present reported that during the meeting they prayed sincerely and earnestly that the Lord would cause the snow to melt and Spring to come so that their famished oxen and cows might get grass to eat and that they could plant their crops and be in touch again with their friends in the lower valleys.

Before the meeting was dismissed there was water dripping from the eaves of the house and Spring was born in the valley.

The Provo Canyon Company was formed the next evening, with President Young himself subscribing for 200 shares of stock. Feramor Little was named superintendent of the project with W. G. Mills as clerk. A company of laborers was formed and work began on the road.

As the wagon ruts through the canyon were formed into a road, the laborers faced the necessity of building a bridge over the Provo River. It was decided to place the bridge near the mouth of the canyon, and engineering work was begun immediately by Henry Grow, who later won fame for his construction of the Salt Lake Tabernacle.

When the bridge was completed in October of 1858 the Deseret News said in its edition of Oct. 13, 1858, that the bridge was "substantially and neatly made and calculated to be of service for many years to the inhabitants of Utah County."

While the road saved many miles for transcontinental teamsters and travelers in and out of Utah County, its most important contribution came in opening up Wasatch County for permanent settlement.

CHAPTER TWO

...And There Was Life in the Valley

Winter in the mountains and valleys of Deseret was a test of faith and stamina for the pioneer Saints. Snows and bitter, blowing winds came early and lasted long. In the high valleys of the Wasatch the frosts were heavy in September and snows were on the ground in October. Spring sunshine rarely melted the earth's snow crust until late March or April, leaving only about five summer months to prepare for cold, ice and snow all over again.

Anxieties about the weather were sharply accentuated for some 11 pioneer families in Utah Valley during the winter of 1858-59, for they were making plans to move into new homes high in the Wasatch mountains when Spring came.

The road through Provo Canyon had been finished before the snows fell and a bridge spanned the Provo River. With the decision made to move into the valley, they spent the short days and long, crisp winter nights in building furniture and making clothes. Plows had to be sharpened and harrows made ready for the sagebrush and soil of the new country. Wagons had to be repaired and those who lacked teams had to acquire them.

William Meeks was appointed leader of the group and they met frequently under his direction to ask the Lord to bless them in their preparations. Their constant prayer was that the elements would be tempered so they could mature crops and sustain themselves and their families in the new country.

Spring came late in 1859 and it was the last day of April before the group of 11 men with their three wagons and teams of oxen could leave Provo.

Families of the men had agreed to remain behind in Provo until log cabins could be built and other preparations made for their coming. Tearfully, the wives and children stood by that April morning as they watched their husbands and fathers start out toward Provo Canyon and a new life.

Facing the uncertainties of the venture were Thomas Rasband, John Crook, Charles N. Carroll, John Carlile, John Jordan, Henry Chatwin, Jesse Bond, James Carlile, William Giles Jr., William Carpenter and George Carlile.

Winter and the forces of nature had played havoc with the road in many places and traveling was slow. In addition, several snowslides blocked the route, making the journey hazardous as well as exhausting.

Dirt floors, dirt roofs and mud packed between the logs were the order of the day.

When the crops were planted and the log huts prepared, the men left the valley and went back to Provo where happy families greeted them with shouts of "How's the weather?" and "When are we going?"

With wives, children, cows, pigs, chickens and all their earthly possessions packed, the original company started out and were joined by others who were cheered by the reports of a good summer and plenty of farming land and irrigation water. Some of the additional families who came were Thomas H. Giles, John Giles, Hiram Oaks and George Carlile.

During that first summer, some 1,000 bushels of grain were raised in the valley. Though some of the wheat crop was injured by early frost, it could still be made into flour and the settlers rejoiced for the blessings of the harvest. Because the nearest gristmill was in Provo and a four-days' journey away, many of the people ground flour in small hand mills or boiled the wheat and ate it whole with milk.

With the crops in and summer on the wane, dread winter again loomed up before the people. Farming efforts had been to raise wheat and other crops to sustain human life, and so before winter came it was necessary to cut meadow hay and swamp grass for cattle wherever it could be found. All of it had to be cut by hand with a scythe, which proved to be the hardest work of the summer.

Many of the men who had come to the valley during the summer and raised their crops decided that they would return to Provo for the winter rather than provide hay for their cattle and be shut out from the rest of the world for the long winter months.

However, 18 families had cast their lot with Provo Valley and through the winter they stayed. These families, according to the journal of John Crook, were Thomas Rasband, John Crook, Charles N. Carroll, John Jordan, Alexander Sessions, Bradford Sessions, Hiram Oaks, John Lee, Richard Jones, James Davis, William Davidson, James Laird, John Sessions, Elisha Thomas, James Carlile and George Carlile. Jane Clotworthy and Elizabeth Carlile were both widows. Charles C. Thomas, unmarried, lived with his brother Elisha. No record is made of the exact number of women and children.

The first birth among the settlers in the valley occurred in November. The child, a daughter of William Davidson and his wife, Ellen, was named Timpanogos, the Indian name for the valley and the prominent mountain that lay at the west.

For those who remained, the first winter in the valley was a long and dreary one. The snow fell early and was several feet deep. For nearly four months they were without communication from the rest of the world.

At Christmas time, however, a group of young people from Provo braved the weather and came through the canyon by sleigh and spent the holiday season with the families in the valley. They soon left and no one else came into the valley until the snows melted.

Their being shut out from the rest of the world did not mean that the settlers spent the winter days and nights with long faces and twiddling thumbs. Quite the opposite. Meeting in the various log homes, they held Church meetings each Sabbath day and during the week gathered for singing, dancing and dramatics.

As the Spring of 1860 neared they hopefully looked for signs that winter was leaving and warm weather was on its way. By the end of March when the snow was still as deep as ever and no signs of Spring were evident, some began to get discouraged. It was finally determined that all would meet at the home of Thomas Rasband where a meeting would be held and the help of the Lord sought.

Those present reported that during the meeting they prayed sincerely and earnestly that the Lord would cause the snow to melt and Spring to come so that their famished oxen and cows might get grass to eat and that they could plant their crops and be in touch again with their friends in the lower valleys.

Before the meeting was dismissed there was water dripping from the eaves of the house and Spring was born in the valley.